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are needed to put labor where it is wanted, training schools to prepare adults for new vocations are even more necessary.

Women object to entering domestic service [says the REVIEW] because they dislike to be called "servants," and young men similarly eschew agriculture for fear of being considered louts and "hayseeds."

The vocation of servant and the vocation of farm laborer have even more serious disabilities than the stigma of belonging to the lowest rank of the social order. Even with the now-familiar Thursday afternoon 'off, and, perhaps, every other Sunday afternoon and evening added, the life of the average servant is far from desirable. Seven-thirty breakfast for the business man and seven o'clock dinner at night mean two or three hours more for morning preparation and evening serving and cleaning up. The family servant is thus on duty some fourteen hours. Until housekeeping is put upon a business basis so that the required service may be concentrated into reasonable working hours, we cannot hope to see many women, or men for that matter, "choose" this vocation. Though numbers may be forced into it, one can hardly expect even the ignorant and downtrodden to prefer fourteen-hour days of domestic service to eight and ten-hour days in factory or shop.

It may be true that the mental suffering resulting from the epithet of "hayseed" has driven a few farm boys to the city, but it is much more probable that the long, monotonous hours of labor without responsibility for the results and without share in the returns, the apparently narrow margin of a disappearing profit, and the absolute lack of recreation and mental stimulus of the average farm, have united to drive the vast majority of country boys to the city, where—in prospect at least—industry is rewarded, recreation provided, and opportunity is varied.

The tasks are not set by the laborer. They are set by the employer. The machinery for distribution and adaptation must be set going by those who have that margin of leisure and income which may insure right choice.

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#### FOUR NOTABLE WAR ARTICLES

SIR,—I was much interested in reading four papers in the May number of THE NORTH AMERICAN REVIEW. They stand in logical connection, pointing the way to that new world of peace for which we are all earnestly hoping.

First stands the "Why?" by W. D. Howells, that brings out in full force the reasons for our sympathy and support of the Allies, and especially of England. The full "Why" of the war is not developed, but it never can be while the ambitions and designs of the Powers are contained in the secret cabinets of emperors and kings.

When peace comes through the complete overthrow of German military power, then one great idea in aid of world peace presented by Norman Angell in "Neutralization of the Sea" will be a question for world consideration. When the ocean is prohibited as a fighting-ground for belligerent nations, it will not be far to "peace on earth" as well. When battleships of belligerent nations may meet on the ocean, as a German and an Englishman might meet today on American soil, saluting in quiet dignity as they pass, even so the enemy ships on the open sea would show their colors and pass on,

without challenge or shot. This provision would be hard for England to concede, but with her experience in this war she must realize that control of the sea is not a guarantee of safety.

The third paper, "A Potential Substitute for War," by Percy MacKaye, carries us down, as in a submarine, to the underlying causes, not only of war, but of the strife, turmoil, and unrest in civil life as well. Here is this writer's description of present life, even in time of peace: "Industrialism is so contaminated by suffering, disease, injustice, ugliness, hatred, death, and dull despair, that to millions of laborers, the conditions of war seem hopeful and visionary in comparison. . . . The conditions of industrialism, in short, *are* war, stripped of its dignity and national solidarity." We shall not find world peace while commercial and industrial arrangements are such that the man who works must suffer.

The fourth paper, "The Higher Patriotism," by John Grier Hibben, carries us, as in an airship, above the turmoil of military preparation and the contention of commercial competition, into a world free from the hate and jealousy of present life. Mr. Hibben shows us that if we would have world peace, we must have something more than the mere wish, or the expressed desire, that peace may come. "Give justice, love, mercy," is the foundation on which peace must be built up. "We can secure peace only by striving to realize in our lives the things which make for peace. It is not a matter of revolution, but of consecration. If we seek righteousness, and cause it to prevail, peace will inevitably follow." These be strong words, but not more strong than true. The only change I would suggest is to substitute the word "justice" in place of "righteousness." Justice sounds stronger and is more definite; the word seems to have the power of a self-enforcing mandate.

The "Higher Patriotism" is founded on the fact of the *oneness* of humanity. It is time to drop our narrow patriotism of race and nationality, and to adopt the words of Thomas Paine: "The world is my country, to do good my religion."

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